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AUTHOR Locke, Patricia
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ABSTRACT

Hypothetical educational models for American Indians that would utilize education as a social instrument to reinforce tribal value systems are proposed. Models of programs for preschool through higher education are discussed in terms of administration and faculty, curricula, and methodology. Tribal values are advocated throughout the paper, and to carry out these values it is suggested that school administrators, supportive staff, teachers, and teacher aides should be tribal members. Course content in the ideal Indian primary and elementary school would cover tribal history and social studies and the arts, philosophy, and religion of the tribe--as well as multicultural curricula from the 4th grade on. At the secondary level, classes would be open, students would participate in the tribe's "school on wheels," and the curricula would offer courses in both Indian and white studies. The higher education system for Indians would include at least one national Indian university with appropriate graduate schools, institutes, and centers and teacher training and vocational programs at 9 non-Indian universities and at Indian community colleges. A chart of simple causes and effects of non-Indian educational and institutional systems lists 8 outcomes at progressive levels in the educational system. (FF)

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THEORETICAL CONSTRUCT OF THE IDEAL SCHOOL SYSTEM FOR AMERICAN INDIANS... KINDERGARTEN THROUGH LIFE

Position Paper
Native American Teacher Corps Conference
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* Patricia Locke
Boulder, Colorado
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* Director, Planning Resources in Minority Education
WICHE
Boulder, Colorado

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The writer (or dreamer) realizes that these ideal schools may never come to be. The writer apologizes for having insufficient knowledge of the beauty and richness of all the tribes so that imagination and perception are limited. My education has been poor.

I hope that other Indian people will criticize these ideas, improve on them, and in the words of a Yaqui brujo, help us to "thrust ourselves into inconceivable new worlds".

Ta Wacin Wasté Win

Ideally, schools are shaped by community structures and community people. The school is a social instrument. In the United States, education has been the agent in the progression of technological achievement and has created demands which serve to keep the technology going.

School teaches and reinforces what is "good" in the American value system. It teaches us individualism, that is, that one must achieve for himself, realize his own potential and reach the pinnacle by Horatio Algier tactics. American history gives us many role models...military leaders, presidents and captains of industry. It teaches us mercantilism. The individual must want to buy and sell the things that society deems as good and necessary with little consideration for diminishing natural resources or concern for the have-nots.

School teaches acquisitiveness. We learn that we must work until retirement at 65 in order to amass things. When things wear out we must acquire replacements. These things should be as good as, or better than our neighbors' things. We are taught to admire those that have accumulated many things that have acceptable brand names. These desirable things and services have brand names like Rolls Royce, Bel Aire property, Dior, Kenneth, Pucci, La Costa, the Four Seasons, etc. The more they cost the better. The individuals that have completely internalized the value of acquisitiveness usually have vast holdings of fenced real estate protected from those who have not learned the lesson well.

By-products of this learned value system are the death communities for old people such as Sun City, the inner city ghettos and barrios, the Trans-Alaska pipeline, the orphanages, strip mining, the air pollution in Los Angeles that is the equivalent of smoking two packs of cigarettes a day and...the list is endless. Such is the stuff of the "American Dream".

The hierarchy of the American school system that propounds these values has been an effective propellant for the American citizen in his progression up the social and economic ladder.

American Indian efforts to ignore or modify the formalized education experience are nearly futile.

With the exception of Asian Americans, the American Indian tribal people are the only people that seem not to have wholly internalized the Judeo-Christian value system. This paper will propose some hypothetical educational models for American Indians that would utilize education as a social instrument to reinforce tribal specific value systems.

It must be emphatically stated that these models are not to be misconstrued as "education for the disadvantaged and culturally deprived". These terms that are in common usage among American educators expose racist value judgements and are insulting.

We are forced to adapt to the educational systems of the immigrant culture only because they are so numerous, insistant and all-pervading. It would be really ideal if we Indian people could live, learn and die in the contexts of our cultures as they evolve or would have evolved, but we cannot.

We have been forced to compromise educationally, to seem to adapt to include certain of the dominant society's mores in our educational patterns because the educational hierarchy is so sure of its infallibility. It imposes laws and customs to make us conform.

We suffer nursery schools, Head Start programs, kindergartens, secular and religious boarding schools, public day schools with formal hours and foreign curricula, teachers and holidays, non-Indian foster parent programs, vocational schools and other foreign post secondary systems and finally, the

absurdity of "Golden Years" programs where our elders learn to plan for their retirement and funerals, all in the name of education.

A chart of simple causes and effects of this educational system would illustrate the damage being done to tribal people:

Non-Indian Educational and Institutional Systems	Outcomes:
Nursery schools	Deprivation of nurturing and family; interruption of the organic learning process.
Head Start	Increased deprivation of extended family influence; mother is freed to enter work force causing marital dysfunction.
Secular boarding schools	Total deprivation of family nurturing process; alienation from tribal language and culture.
Religious boarding schools	Total deprivation of family nurturing process; alienation from tribal language and culture; child indoctrinated with alien myths and legends; becomes increasingly mutant as concepts of sin, hell and paganism are reinforced.
Non-Indian foster parents boarding program	Child loses family and tribal contacts, parents bereaved, child assumes non-Indian identity and is lost as a contributing tribal member.
Vocational schools	Student accepts Christian work ethic; learns individualism, mercantilism, acquisitiveness.
Post Secondary systems	Continued alienation from tribal environment; imposition of useless curricula that impedes students' contribution to tribal support systems; probable assimilation into dominant society if student survives foreign counseling services; gradual assumption of other minorities' rhetoric and life styles.
"Golden Years" Programs	Acceptance of concept of "the generation gap"; loss of elders as teachers; apathy, senility, death.

Education for American Indian tribal people must relate to the tribes' cosmologies. It must be integrated into the past and future of the particular tribe. A traditional Indian person does not think of a career for self-fulfillment if he is truly traditional...he thinks of personal attainment only to serve tribal goals. Career satisfaction is often only a byproduct of the degree of effectiveness reached in serving short and long range tribal goals.

The child normally begins learning at birth in an organic way. It is important to emphasize this intrinsic and non-formal learning procedure because it is a lifelong process. The individual's uncles, aunts, grandparents and the respected elders of the tribe are not only the nurturers with the parents, but the teachers. The function of tribal members as the teachers, administrators, counselors, policy-makers and curriculum developers of the young Indian should be an integral part of the entire process of education.

It is artificial and arbitrary to segment the learning process into grades, the calendar, and age levels. For the sake of reader familiarity with imposed forms and because of the enforced conformity previously mentioned, this hypothetical construct of Indian educational programs will incorporate some segmented scholastic structures. These semantics will serve to sugar-coat an alternative educational mode that would otherwise arouse fears and threaten prejudices.

Pre-school, Headstart, Kindergarten

Eliminate from the ideal American Indian educational system. The alternative is to allow the child to learn at home in his early yars in a natural and organic way from his immediate and extended family. The baby and child will learn through nonverbal communication skills and in his own tribal language without the

conflicting dualism in values and concepts caused by the usual imposition of English or other foreign languages. For instance, the Colville Indian baby is trained to perceive with all of the senses while he is learning to speak, so that he will become sensitve to, and in symbiosis with, the world around him. His grandfather will say the word "wighst" and slap his hand on a solid surface. The child, who had been playing on the ground with his toys would immediately stop his activity and become a sensory being. He would try to feel through his body and his feet the vibrations of the stream flowing over rocks, the impact on the earth made by two-leggeds and four-leggeds as they moved, and the force of a tree in its impact with the earth. He will simultaneously listen for all of nature's sounds for an insect's wing sounds, the meadowlark's cry, leaves rustled by winds. He will smell and distinguish all of the subtle and pungent aromas of man, animals and earth. He will permeate with his eyes all movement, color, and texture, noting activity and non-activity in his periferal vision. The command "wighst" will be given several times a day.

His grandfather will take him into the forest after he learns to walk. There the child will learn to sharpen and broaden his sensory perceptions. He will observe the rhythms and cycles of nature. He will become prepared for all of his life to relate to and be in balance with the four-leggeds, the winged creatures, the finned ones and the rooted ones. So the grandfather conditions and "educates" his grandson. Every gesture and word teaches the child that he has a place in the universe.

We will concede that this natural learning process is not available to all Indian children. We have suffered a high degree of family disruption and disintegration. It is a reality that many parents are separated and must work

to support their children. They must leave their children in day care and Head Start programs. But we are postulating an ideal Indian educational program that would make a person whole, would make him mentally healthy and would prepare him to be a contributing member of the tribe. Under optimum conditions, a mother could stay with her children until they had reached puberty. Under optimum conditions, husbands and fathers would be able to provide for their families at home on the reservation instead of being coerced into bringing them into the inner city ghettos and barrios. We will admit that day care, nursery school and Head Start programs are necessary in the cities for the one-half of our Indian population that must live there. The economic reality is that our reservations could not now support an additional one-half million people. Off-reservation pre-school programs for Indian children must be administered by Indian people. Experiences should simulate the tribal extended family organic teaching modes. Surrogate aunts, uncles and grandparents should be brought into the learning environment to inculcate tribal specific knowledge. Wearing beaded moccasins does little to transmit Indian values. Indian languages should be taught and reinforced whenever possible. Language reinforces the traditional and evolving cultures of our people. The words and meanings of those words are the key to survival for Indian people because they reflect the philosophy and world view of the particular tribe. Language is our window to the world. Of course, the off-reservation child will be learning English simultaneously with his tribal tongue. The dualism of values can be expected to cause conflict, but this conflict can be eased with the presence of surrogate family members as teachers.

We must say a few words here about Special Education, pre-school and elementary programs for physically and mentally handicapped children and pro-

grams for orphaned and abandoned children.

St. Michael's on the Navajo reservation near Window Rock might serve as a model of Special Education for other tribes to adapt. The school's policy is determined by parents and grandparents. The facility is located on the reservation in proximity to the children's homes so that the children can go home to their families on weekends. The learning environment simulates hogan life. For instance, there is no indoor plumbing in the learning rooms...the child learns to carry water. The program is tied in with the Career Opportunities Program at the University of Arizona which provides Navajo student teachers who learn to teach at St. Michael's. There is a female and a male hogan outside the main building where the children learn Diné arts. The atmosphere is warm and loving yet one observes high expectations and a resultant independence exhibited by the children. Another interesting feature of the program is the cooperation of the staff at the Gallup Indian Center who assist St. Michael's staff in transporting children to and from their family homes over the weekends.

The Hope Ranch on the Fort Peck reservation is a positive model for tribes that do not want children without families to suffer the trauma and indignity of being taken away to non-Indian orphanages and foster homes. This Assiniboin Sioux tribe has initiated a living environment that provides a child with the security of a family and a reinforcement of Assiniboin life ways. The Indian surrogate parents, brothers and sisters are supportive of one another in a natural home setting. The child participates normally in all social and tribal life.

Another model that we might borrow from is the Russian one where elders without families and orphans live together. Any Indian person who understands

the value of family interdependency and mutual regard will appreciate this model in contrast to the orphanages and old folks homes of the dominant society.

The Ideal Primary and Elementary School

The child will enter school at about seven years. The school will be located in the heart of the tribal community and will be designed by Indian architects. These Indian architects will consult with the respected persons of the tribe to incorporate particular cosmological concepts into the structure. These concepts, such as maleness and femaleness of structures, sacred colors, direction of entrances and spacial preferences must be an integral part of the learning environment. Much of the instruction will take place out of doors and in the community.

All educational policy will be determined not only by parents but by other respected persons of the tribe. Long discussions, preceeding concensus of who will decide policy, will take place. Sometimes non-Indians, college educated Indians and even young people will be invited to consult.

All external monies coming to support special programs such as JOM, Title VII, etc., either from the federal government or from foundations shall be conduited through the Tribal Council and its Department of Education or Education Committee. Good models for this procedure now exist as in the Minnesota Chippewa Tribes' Education Committee and that Navajo Nation's Department of Education. Over the years, the federal govenment has made efforts to terminate us and to dismantle federal Indian programs. Now we are being forced to deal with regionalization and state governments. Our response must be to reinforce the sovereignty of the tribal governments. We cannot afford to undermine this sovereignty, if we are to revitalize and maintain our tribal

way of life. District splinter groups that disagree with over-all tribal educational policy need to have equitable representation on the Tribal Council Education Committee or Department of Education. Organizations external to the tribal government, both Indian and non-Indian, that seek to disrupt tribal cohesiveness will be required to have visas to cross reservation borders. The Red Lake Chippewa and the Colville have initiated such protective measures against an overabundance of tourists, academicians, and Vista, religious and social workers.

Administration and Teaching Faculty

School administrators, supportive staff, teachers and teacher's aides will be tribal members. When this is not possible, personnel may be recruited from other tribes if there should be an overabundance on those reservations. Non-Indian persons will sometimes be recruited, especially from the Asian community where religion and life styles are closer to American Indian mores. For instance, it would be preferable to have English taught by an Asian teacher since semantic understandings and interpretations would not be so diametrically opposed to Indian cosmologies.

Dillon Platero, head of the Navajo Nation's Department of Education and director of the Rough Rock Demonstration School, emphasized the disparity between Indian and non-Indian educational systems when he speculated that of both Indian and non-Indian graduates of the country's Schools of Education that attempt to become involved in Rough Rock's teacher training program, only 30% are retrainable! He further states that a minimum of 2½ years is required in the retraining and learning process.

Another controversial statement was made at a recent national education

meeting to the effect that no graduates of the country's colleges and universities should be allowed to teach Indian children and that they should be utilized only as consultants. The obvious alternative would be to establish Indian Education Programs for Indian Teachers of Indian Children. This idea will be discussed later under the model for post secondary education.

A vital and necessary part of the faculty would be the respected persons of the tribe. They would receive renumeration commesurate with other teachers. The status of these older persons has traditionally been emminent. They are the repositories of oral literature and knowledge. They would serve a double function as guidance counselors and would provide natural motivation by transmitting essential human knowledge for the continuance of tribal support systems.

The school board may wish to hire non-Indian custodians and janitors.

Curricula

Kevin Locke, an Anishnabe and Dakota, recently published a cartoon in the student newspaper at Black Hills State College in South Dakota as follows:

> Lakota Primer (our answer to Dick and Jane)
> See Dick. See Spot.
> See Spot run.
> See Dick chase Spot.
> See Dick catch Spot.
> See Spot in the Pot.
> Poor Spot!

Harvey Wells, an Omaha, originated the idea in a discussion of Indian curriculum while attending UCLA's Indian Studies program.

There are too few curricula design projects underway in Indian country. Most of our children are being forced to learn from textbooks that reinforce non-Indian concepts and values. Under the auspices of the American Historical

Society, several Indian people reviewed California's required textbooks and found none suitable for Indian children. Indian educators and persons of knowledge need to annotate school texts and anthropologists' monographs so that our children are not mis-educated.

187 languages must be made to live through books, films and other media for the benefit of future generations of Indian children. A well designed and comprehensive effort could produce curriculum materials in forty languages in five years. The minds, capabilities and combined energies of college students and respected elders could develop a wealth of curriculum materials.

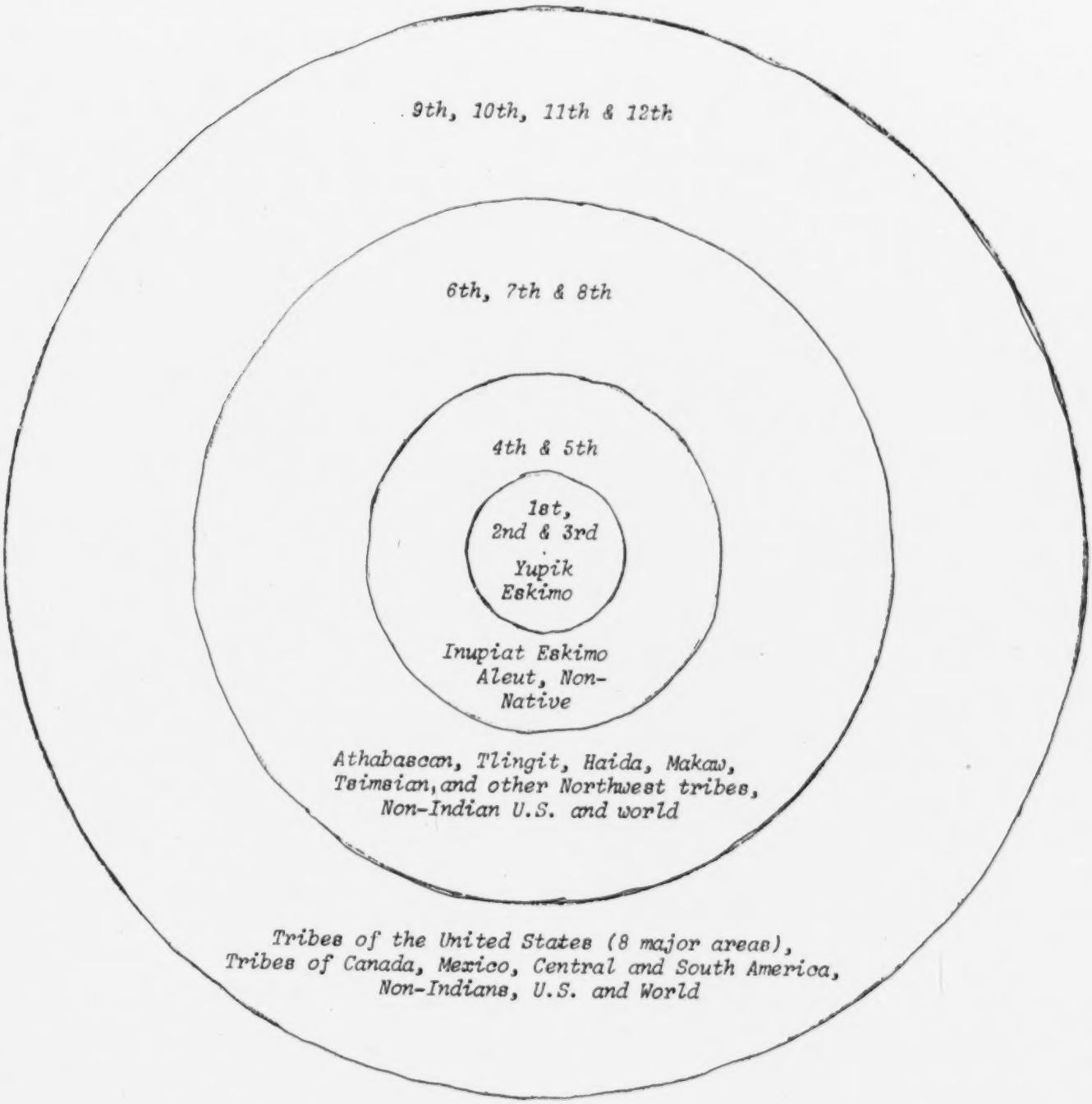
In recent years, a curriculum development project contracted by the BIA produced some interesting but uneven tribal specific materials for kindergarten through the 12th grade. These materials were developed at the direction of tribal education committees. The Cheyenne River Sioux wanted a modular unit in high school economics; the Standing Rock Sioux requested a modular unit in Communication Skills; the Eskimos in Nome, the Hopi, the Navajo, all had differing requests that would serve particular tribal needs. Indian people were hired to elicit information, tape recordings, train teachers and write curricula. Some of the aspects of the materials were transferable to other tribes.

Course content in the ideal Indian primary and elementary school will include tribal history, the arts, social studies, philosophy and religion of the tribe. Children will attend all tribal ceremonies and will be taught the songs, dances and ritual that are intrinsic to them. Elders will teach the classic unadulterated language so that sex education, ecology and geography need not be learned as separate subjects.

All content will be related to the tribal specific cultural base during the first three years of school. The curricula offered to 5th, 6th, 7th and 8th graders will be expanded to include other tribes and the other racial entities and

governmental units that the student must later cope with.

An example of the ever-widening sphere of knowledge can be illustrated as follows:


9th, 10th, 11th & 12th
6th, 7th & 8th
4th & 5th
1st, 2nd & 3rd
Yupik Eskimo
Inupiat Eskimo Aleut, Non-Native
Athabascan, Tlingit, Haida, Makaw, Tsimsian, and other Northwest tribes, Non-Indian U.S. and world
Tribes of the United States (8 major areas), Tribes of Canada, Mexico, Central and South America, Non-Indians, U.S. and World

Thus the Indian student will learn multiculture curricula from the fourth grade on. An eighth grade Yupik Eskimo student's course of study might be as follows:

Yupik Eskimo Religion and Philosophy
Inupiat Village Government
History of Protestantism
History of Roman Catholicism
History of Russian Orthodoxy
Social Dynamics of Prosetylization
Conversational Tlingit
Conversational Athabascan
Conversational English and Grammar
Comparative United States History
American Indian Art
Mathematics

This course of study may appear to be difficult for a fourteen-year-old. The skilled teachers will present the materials in an informal atmosphere and at an appropriate level. Prior to teaching the essentials of the material, village elders and councilmen will discuss the rationale for survival that requires such study. At the beginning of the school year, a representative from the Alaska Federation of Natives and a representative from the Regional Corporation will address the whole student body on the implications of Native relations with the oil companies, the state of Alaska, and the United States government. This should provide sufficient motivation for a committment to learning.

To transpose this process to the Piaute, elementary school students would be addressed by a representative from the Walker River Piaute, preferrably the chairman, and a presentative from the Nevada Inter-Tribal Council. These representatives would explain current relations with the state of Nevada, the Army Corps of Engineers, the strip-mining companies and neighboring states

that wish to abrogate Piaute water rights.

All lessons in the first three grades will be taught in the tribal specific language. Foreign languages will not be formally utilized until the fourth grade. Non-Indian teachers will be hired to teach English grammar and spelling and such relatively culture-free courses as mathematics.

It is important that the child learns dual and multicultures from the fourth grade on. He must learn well the behavior of people from other cultures if he is to help his people survive. He will learn the values and behavior expectations of other cultures as skills, not as values. He may be chosen early by his tribe to pursue a non-Indian college education or a technological education in order to help the tribe survive. If he is to become an attorney or a physician, he will have to learn the necessary academic skills. But great care should be taken so that the student does not walk a path that will cause him to fall over the brink into complete acculturation and assimilation.

Secondary School

High schools will be located on the reservations. Policy will be mandated by the Tribe's Education committee, by elected representatives from the districts or chapters, or by the tribe's Department of Education. All school personnel should be Indian except for individuals that teach foreign languages and white studies.

It is important that decisions be made about the individual students' direction of study for ensuing years. The Tribal Council will have determined short and long range goals with help from consultants of the American Indian Research Institute and will have made a human resource inventory. The tribe

will know which areas of skill they are deficient in and can pinpoint these needs to the secondary student so that he may prepare himself in these directions.

Two examples will illustrate this Indian idea of preparing oneself as a tribal member to achieve for the people, in contrast to the prevailing Caucasian concept of individual competition for pecuniary objectives and personal success.

In 1971, the second American Indian Ecumenical Conference was held in Morley, Alberta. Medicine men, singers, healers and respected elders from Canada, the United States and Mexico met to pray for us and to discuss issues that affect our survival as a people. When the subject of education was brought up, several of the wise ones made these statements: "We are going to have to plan to send some of our kids into the White World to get the White man's education so that our children can learn certain things that will help us later on. We should not send all of our children into that World because it will harm them. The people in that World hurt each other, they hurt themselves with alcohol and drugs. If we send all of our children to the White World they might learn these bad things and learn how to be selfish and greedy. Only certain tough and strong ones should go out there. We should plan ahead how to support these kids. When they come home we will give them special honor and feasts. We will give them names. Everyone has to be friendly to these kids even if they talk different when they come back home."

In 1972, the United Sioux Tribes made the following resolution:

> WHEREAS, Tribal organizations are becoming increasingly involved in activities requiring specialized managerial skills; and
>
> WHEREAS, Indian college students are often uncertain as to which major to pursue in order to be of future maximum service to their tribes;

THEREFORE, be it resolved that we, the elected Chairmen of the United Sioux Tribes recommend that increased numbers of Indian students enter the fields of Public Administration, Business Administration, Medicine, Law, and Economics so as to be better prepared to return to the service of the home tribes.

...Cheyenne River Sioux
Crow Creek Sioux
Flandreau Sioux
Lower Brule Sioux
Pine Ridge Sioux
Rosebud Sioux
Sisseton Sioux
Standing Rock Sioux
Yankton Sioux

Methodology

The school board will determine the school year calendar in keeping with tribal specific customs. Non-Indian holidays will not be observed.

Classes will be open. Students will not be grouped by age levels, but by student aptitude and interest. Teacher discussions with parents and the student will take the place of a formal grading system. School attendance will not be mandatory. Beginning at eleven or twelve years, the student will participate in the tribe's "school on wheels". Groups of ten to twelve students will travel to nearby reservations and to selected distant reservations and off-reservation Indian communities for "field work" in learning about other tribal people and for the purpose of exchanging cultural programs with their peers. College students that are members of the tribes to be visited will "conduct" these traveling classes. Not only will the student learn about and come to appreciate the richness and diversity of the tribes, but this understanding will help him to overcome some of the latent tribal antagonisms

that still persist. The groundwork will have been laid for improved trans-tribal communications and unity. Arrangements will be made so that the college student receives a stipend and course credit for the teaching experience.

Dual record systems will have to be maintained at the Tribal Council's Computer Center or one of the Regional Computer Centers so that the Indian student will not be penalized if he must leave the reservation and transfer to a non-Indian school. A report card with grades in such acceptable courses as American history, English, geography, spelling, social studies, home economics, reading and arithmetic will be maintained and made available for the transferring student.

Sample secondary curricula might be:

Indian Studies

- Tribal Government Systems
  - IRA Tribes
  - Terminated Tribes
  - Non-Federally Recognized Tribes
- Tribes of Mexico
- Tribes of Central America
- Tribes of South America
- Tribes of Canada
- Modern Indian Religions
- Ancient Indian Religions
- American Indian History
- American Indian Pre-Law
- American Indian Medicine
- Minority and Ethnic-Minority Relations
- Land Reform
- Comparative Minority Rhetoric
- Introduction to American Indian Business Administration

White Studies

- State Governments
- The U.S. Constitution
- The Congress
- Federal Agencies, Bureaus, and Departments, ie:
  - Dept. of the Interior (Bureau of Land Management, Bureau of Indian Affairs)
  - Department of Labor
  - Army Corps of Engineers
  - Department of Commerce
  - Department of Health, Education and Welfare
- Comparative Religions
  - Christianity, Buddhism, Taoism, Hinduism
- English Literature
- Spanish Conversation
- Caucasian Sociology
- Black Sociology
- Caucasian Law and Order Systems
- European History

Indian Studies (cont.)	White Studies (cont.)
American Indian Arts	History of the Mexican Conquest
American Indian Law and Order	History of the U.S. Conquest
Ecology	History of the Canadian Conquest
American Indian Literature and Poetry	Caucasian Psychology
	Caucasian Concepts of Real Estate
Indian Communications Systems	European Philosophy
Grantsmanship	Caucasian Art History
Regional Languages and Dialects	Caucasian Diseases
	Caucasian Communications Systems
	Computer Science
	Mathematics
	Economics
	Caucasian Nutrition

The "traveling school" mechanism will also be integral to the secondary school system. Secondary school age youth will not be required to attend all White Studies courses unless it has been mutually determined that the individual will relate to external governments in later life for the benefit of the tribe.

Some American Indian Post Secondary Educational Models

Since American Indians perceive education as a continuing experience, post secondary, adult and continuing education is viewed as an interrelated process.

Under optimum conditions, elders and community leaders would help college students from their tribes to prepare for ultimate community service by defining tribal needs. College students would tutor and provide role models for secondary students. College and secondary students would provide tutorials and would assume teachers' aides roles in primary schools. Parents, family and other adults would be involved in support roles at the pre-school and

Head Start Programs and would be supportive in community college programs. As involvement increases, committment increases.

Perhaps the most immediate, pressing problem in the area of Indian education today is how to correct and reverse the discouraging history of failure in Indian post secondary education. The attrition rate for Indian students during their first year of college stands at an astonishing 74%. This figure points to a complete lack of success on the part of the nation's colleges in their educational programs for American Indians. Perhaps these Indian student push-outs are the symbolic miner's canary of the nation's educational system. The lack of financial support, the inadequate counseling and guidance programs, and the irrelevant curricula is due in part to a long-standing policy of coercive acculturation. The goals of American higher education to a very large degree are out of tune and in conflict with the Indian's psychological and philosophical frame of reference.

There are nearly 260 Indian Studies programs in the country's colleges and universities. As few as ten students attend some programs. Our Indian teachers and counselors are scattered throughout these programs with too little contact and sharing of curricula and programs, except when they all meet at the yearly National Indian Education Conference.

There are now 14,000 plus Indian students receiving scholarship assistance from the BIA. The number of students now receiving assistance is almost 20 times the number receiving assistance ten years ago and about 5 times the number assisted four years ago. More than 100 students receiving assistance are in law school and approximately 100 more are in other post graduate programs. The total monies provided through the BIA for higher education is $20,956,000 for the fiscal year 1973.

In October of 1972, the Planning Resources in Minority Education Program of the Western Interstate Commission for Higher Education in cooperation with the Education for American Indians Office of the U.S. Office of Education, convened the directors and Presidents of the Boards of Regents of Indian Community Colleges in order to form a consortium.

Two months later at the Phoenix Arizona office of the Navajo Community College, mutual agreements were made to form the American Indian Higher Education Consortium. Member institutions are: Turtle Mountain Community College on the Turtle Mountain reservation in North Dakota; Standing Rock Community College on the Standing Rock reservation that borders North and South Dakota; Lakota Higher Education Center on the Pine Ridge reservation in South Dakota; Sinte Gleska College on the Rosebud reservation in South Dakota; Haskell Indian Junior College near Lawrence, Kansas; The Institute of American Indian Arts in Santa Fe, New Mexico; The Southwest Indian Polytechnic Institute in Albuquerque, New Mexico; The Navajo Community College on the Navajo reservation in Arizona that also borders three other states; and the Hehaka Sapa College at D.Q. University near Davis, California. Kuskokwim Community College at Bethel, Alaska is considering membership. This momentum may soon include the Bannock and Shoshone of the Fort Hall reservation in Idaho, the Arapaho and Shoshone of the Wind River reservation in Wyoming, the Sisseton-Wahpeton in South Dakota, the Northern Cheyenne in Montana, the Confederated Tribes of the Warm Springs reservation in Oregon, Flaming Rainbow, a center for the University Without Walls in Tahlequah, Oklahoma and the Omaha, Winnebago and Santee Sioux Tribes of Nebraska and the Mississippi Choctaw.

Most of the Consortium schools are governed by American Indian Boards of Regents. Administrators, faculty and students are predominantly American In-

dian. Their purposes are to serve tribal needs and to reinforce tribal value systems. They lack independence to the extent that regional accreditation systems enforce non-Indian prerequisites upon them. They must affiliate with and be accredited by non-Indian educational institutions.

The Consortium goals are: (1) an American Indian higher education accreditation agency, (2) a financial and institutional resources office, (3) a human resources development program, (4) an American Indian education data bank, and (5) an American Indian curriculum development program.

At the present time there is no agency or other group whose purpose it is to accredit and set guidelines for the accreditation of American Indian post secondary education institutions and public or private institutions having Indian Studies programs. Instead, recognized accreditation associations are oriented solely toward the dominant society's educational directions. Indian educators unanimously agree that it is not only unfair, but impossible of implementation, to expect a non-Indian accreditation agency to judge Indian education programs fairly and unbiasedly. Such agencies are incapable of understanding the goals and desires of Indian education and, as a result, Indian education programs are adjudged not to be adequate on a non-Indian scale.

The Consortium members believe that it is crucial that an American Indian higher education accrediting agency be established at the soonest practical time to work with non-Indian accrediting agencies and other interested parties to develop guidelines and criteria for the accreditation of institutions such as the members of the Consortium and public or private institutions having Indian studies programs.

The American Indian Nation's University

This University will be adjacent to a sacred place such as the Black Hills. The buildings will be designed by American Indian architects in consultation with the tribes. The Board of Regents will be composed of the most respected Indians of the Nations. The faculty will be composed of Indian educators that have proved their committment. Leading Indian educators from Canada, Mexico and South America will be "in residence". Emminent persons or those Indian people with specialized skills, but without "academic" credentials, will be asked to teach seminars and will receive renumeration comparable to other faculty.

Tribal councils will each select two students that will attend the University. There are 478 federally recognized tribes, 17 state recognized tribes and 52 tribal entities not recognized by state or federal governments. Theoretically, 1094 students would be eligible to attend this university. The Board of Regents would set up guidelines for entrance that would be equitable to both small and large tribes.

The federal government, in its trust responsibility to the tribes, should provide and fully support at least six national Indian universities in Alaska, the West Coast, the Southwest, the Plains, in Oklahoma and on the East Coast.

This prototype near the Black Hills should be only the first of the six upper division and graduate education universities that would serve the burgeoning community colleges on the reservations and the 547 Indian tribes.

The strategy of the American Indian Nation's University will be directed toward developing students that can move into leadership roles to bring about social changes in the dominant society. The guests on this continent seem not to realize that their values and technology are leading us all to unbearable

pollution, depletion of natural resources, overcrowding on our island and extinction. Our American guests need to be helped out of their cultural disadvantagement and their social and educational deprivation. They are capable of learning new ways to overcome their human alienation and lack of social experience. Their behavior can be modified!

The American Indian Nation's University would be comprised of the junior and senior year in addition to the graduate schools, institutes, centers and museums. The University will offer public lectures, theatre, films and art exhibits.

Centers:

The Water Resources Center. This center will coordinate water resources research. Through funds from the Office of Water Resources Research, U.S. Department of the Interior, projects will provide research assistantships for the training of graduate students.

Center for Latin American Studies will serve individual and cooperative research of faculty and graduate students in the social sciences, education, humanities, art, law and health sciences. The center will facilitate the exchange of personnel between the university and Latin America.

Center for the Study of Comparative Folklore and Mythology will stimulate interest in such projects as the compilation of a dictionary of White American popular beliefs, legends and superstitions.

Center for American Minority Studies will research and interpret the Chicano, Asian American, Puerto Rican American and Afro-American experiences and their relation to and effect on the tribes.

Institutes

The American Indian Tribes Research Institute will relate to the following issues in American Indian survival: Federal and state legislation endangering tribal sovereignty; federal legislation endangering tribal resources including land and water rights; state, federal and foundation monies being misspent on non-Indian programs and research directed at Indians; Indian alternatives to non-Indian foster homes; American Indian bio-medical research; and treaty responsibilities of the United States government. The University recognizes the value of an interdisciplinary approach to the search for knowledge and will maintain organized research units outside the usual departmental structure. Such groups as Tribal Chairmen, Medicine Men, educators, linguists and ecologists will meet across disciplines to devise survival strategies. Computerized data will be available for scheduled and emergency seminars.

The Institute of Evolutionary and Environmental Biology will be devoted to the encouragement and support of research in those aspects of the biology of both living and fossil organisms which relate to their properties at organizational levels ranging from organ systems to ecosystems. A significant concern will be directed toward current problems in world environment.

The Western Management Science Institute will foster research and advanced education in the management sciences and operations research. It will conduct mathematical and computer-oriented studies including the construction of optimization models for production and inventory systems, conservation of natural resources, finance and marketing policies, immigration policies and resource allocation in organizations.

The Institute of Library Research will foster organized research for the satisfactory solution of library and information systems problems. It will integrate new methods with the University's Law and General Libraries.

Museums and Special Collections

The American Indian Nation's University Art Gallery

The Museum of Cultural History--American Indian

The Museum of Cultural History--Immigrant America

Graduate Schools

American Indian Law School

Graduate School of American Indian Education

School of Indigenous Medicine

School of Social Welfare

Graduate School of Management
Public Administration
Business Administration

School of Architecture

The undergraduate courses will be determined by the Board of Regents after deliberations with the tribes. It can be assumed that curricula will evolve in complexity from the courses described for the secondary schools. The tribal people that will set priorities for the American Indian Tribes Research Institute will assist in the development of undergraduate curricula. They may also help to set curricular directions for the primary and secondary schools.

The following is a list of recommendations that would affect immediate Indian post secondary educational needs. We must plan for the realistic future as well as for ideal projections.

General Recommendations

(1) There should be at least one national Indian University with appropriate graduate schools in conjunction with the Research Institute and Centers.

(2) Teacher training should take place at nine to-be-selected regional non-Indian universities and at Indian community colleges as determined by the diverse tribal needs.

(3) Vocational and educational needs should be met at the Indian reservation community colleges and the nine selected regional non-Indian universities.

(4) Financial aids needs of Indian students should be met by education appropriations from the Congress through the BIA, based on demographic projections. It must be established by the Indian Attorneys Association, who are Indian law and treaty specialists, that education is a basic right of Indians and not a privilege as it is now interpreted.

Indian Studies in Non-Indian Colleges and Universities

(1) The National Indian Advisory Board, in consultation with the National Tribal Chairmen's Association and the National Indian Education Association, must determine where federal dollars should go. These monies (for instance, Fund for the Improvement of Post Secondary Education, Title III, Title IV-D, NIE, EPDA, NIES, etc.) should be placed based on the following criteria:

(A) Institutional committment and capabilities;

(B) Indian tribal involvement and support;

(C) Curricula geared to tribal needs;

(D) Indian faculty and guidance counselors;

(E) Financial support (tuition waivers and scholarships); and

(F) High Indian population impact.

Possibly nine areas should be selected as follows: (1) Great Lakes, (2) Central Plains, (3) Northeast, (4) Southeast, (5) Southern, (6) Southwest, (7) Rocky Mountain, (8) West Coast, and (9) Alaska.

(2) Proliferation of Indian programs should be controlled and/or curtailed. Proliferation results in the ineffective dispersal of the few Indian administrators, faculty and guidance counselors now available. Continued proliferation should begin at a now undetermined date when reservations' post-secondary needs have been met by graduating Indian personnel that would be serving either at the nine selected non-Indian colleges and universities or at the various reservation post secondary education centers.

Community Colleges on the Reservation

(1) Congress must appropriate equitable and comprehensive annual funding for all post secondary learning centers on the reservation for basic support, including operating costs, administration, faculty and building costs as determined by the specific tribes.

(2) Initial congressional appropriations must support existing post secondary education, learning centers, or community colleges such as: Kuskokwim Community College, Lakota Higher Education Center, Sinte Gleska, Turtle Mountain Community College, Standing Rock Community College and Navajo Community College.

(3) Succeeding appropriations would support other developing community

colleges on reservations that are projected at the rate of five per annum. Reservations now in developmental stages are: Bannock-Shoshone at Ft. Hall, Idaho; Arapaho-Shoshone at Twin River, Wyoming; Northern Cheyenne at Lame Deer, Montana; the Confederated Tribes at Warm Springs, Oregon; the Mississippi Choctaw; and the Winnebago, Santee and Omaha in Nebraska.

Rationale: Individual tribes have different post secondary educational goals. The alternative educational modes are required in order to increase enrollment, retention and attainments that will meet tribal short and long range goals. Congress has recognized the educational need to put community colleges on the reservations and has established precedent by appropriating five million dollars for the establishment of Navajo Community College.

The writer hopes that certain Indians will react to these dreams. Certain Indians are all those that have not surrendered to the non-Indian American Dream. I hope you certain Indians will make these dreams change for the better and build on them so that our people may live.